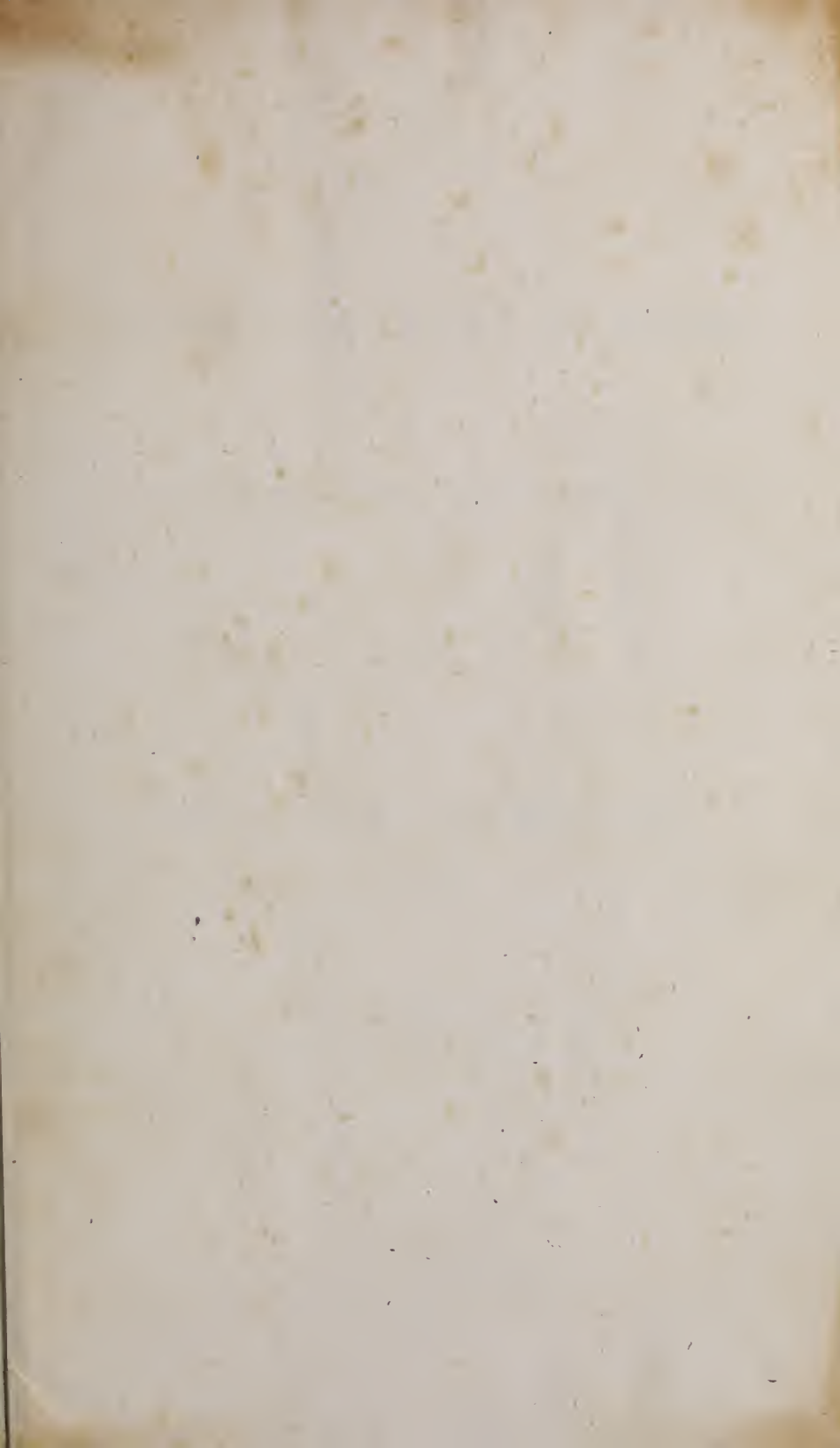




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## BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Board of Foreign Missions.

China.

## NOTICE OF NINGPO.

BY D. J. MACGOWAN, M. D.

The following account of the city of Ningpo, in China, together with the accompanying sketch, was prepared by Dr. Macgowan. Though somewhat extended, yet we are unwilling to injure its effect by division, or to diminish its value by abridgment. To the patient and careful reader, who desires authentic and accurate information, its importance, as a document of facts, will be obvious. The Chekiang province is, doubtless, to become an interesting field of missionary labor, and we hope to be permitted, in future numbers, to chronicle the wide-spread successes of the gospel among a people whom Divine Providence has, in such a wonderful manner, made accessible to its enlightening and saving influences.

*Province.*

Ningpo\* ("peaceful billows,") is the chief city of a department of the Chekiang province, ("meandering

\* The accent in Chinese proper names should always be on the *second* syllable. Can-ton' is commonly, but very improperly, called Can'-ton. They all follow the same rule thus,—Ning-po', Shang-hài', Pe-kin', &c. The system of orthography which I prefer, is that which was prepared by Sir William Jones, and afterwards recommended by Mr. Pickering. It has been adopted, with some variations, among the native tribes of North America, through the greater part of India, and in the islands of the Pacific, and is the one followed in the Chinese Repository. It has fewer objections than Dr. Morrison's, which many still follow, and has the advantage of being generally known.

streams,") N. Lat. 29° 55' 12"; E. Long. (Greenwich) 121° 22' 19", about 1000 miles N. E. of Canton, and above 1200 S. E. from Peking. The province of Chekiang, though among the least of the empire in geographical extent, ranks among the first for wealth and fertility. In extent, it is about the size of Kentucky, with a population of above 26,000,000, or about 670 inhabitants to a square mile. The green teas, so extensively used in the United States, come mostly from this province; rice, silk, and cotton, are also among its staple productions.

*Rivers.*

The province is divided into eleven *fús*, or departments; Ningpo *fú* contains six *hiens*, or districts, viz.:—Kin, Tsiki, Fungwha, Chinhái, Tsiangshan, and Tinghái, the capital of the Chusan Archipelago; in each of these districts there is a walled city of the same name. Ningpo is about fifty-four miles west of Chusan, and twelve from the sea, in the midst of a large alluvial plain, at the confluence of two rivers, the Yau and the Yung, whose united stream is called the Tatsieh. This river, at its broadest part, is but about the eighth of a mile, but so deep as to be navigable for vessels drawing sixteen or seventeen feet; the approach is rendered difficult by the numerous islands of the Chusan group at its embouchure.

*Approach.*

Chinhái, a city containing a population of about 9000, is situated at the mouth of the river. From the throng of junks constantly anchored there, it would appear to be a place of considerable trade, dividing the commerce of the region with Ningpo. A fortress of



imposing appearance, on the summit of a hill, commands the entrance to the river; but the breaches made in it when it fell into the hands of the English, show that the work is exceedingly defective. Immediately above Chin-hái, for some distance up the river, are an immense number of salt mounds, resembling groups of African kraals. From this city the hills on either side of the river diverge until intersected by another range some ten or fifteen miles west of Ningpo, thus circumscribing this beautiful plain. Though the country is densely populated, no houses are met with on the river, and but a single

village. In order to be secure from robbers and pirates, the people all live in hamlets and villages, and unless these are populous, for greater security, are situated at some distance from the river.

#### *Appearance.*

In approach to the city, Ningpo does not present to the traveller that monotonous aspect so common to Chinese cities. There is much to diversify the scene. The stately pagoda in the distance; a large assemblage of ice-houses, in the form of pyramids, and which, though only made of straw, look very

imposing; the fleet of junks, with large, flaming eyes, white hulks, and red ports, and from each mast long streamers flying, of every color; the bridge of boats, seemingly alive with human beings; and, finally, a long line of black wall, with its parapet embrasures and ports, concealing the roof of every house in the city. The flower and tanka boats, which adorn the Canton river, are wanting here, and, indeed, there is no *floating* population, or community living in boats, in any of the cities except Canton.

### Wall.

The city wall is nearly five miles in circumference, somewhat in the form of a fan, built of granite, enclosing loose earth, twenty-five feet high, exclusive of the parapet, which is five feet. At the base it is twenty-one feet thick, and at the top, fifteen, affording a beautiful promenade; but as the Chinese never walk for pleasure, or exercise, it is always deserted. At convenient distances on the top, there are look-out stations of one and two stories, all in a dilapidated condition. The sides and top are covered with vegetation. Just now vast quantities of the honeysuckle are in bloom, diffusing a fragrance which in a measure counteracts the noisome smells which arise from every quarter. The city is entered by six double gates, the outer of the two separated from the inner by a space about twenty-five yards square, enclosed by the walls. The gates are shut by night, but the soldiers open them at any hour for a small fee. The walls were erected about 1000 years ago.

### Canals.

Canals form a striking feature in almost every Chinese landscape. Whilst every one has heard of the Grand Canal, which, commencing at the capital of this province, extends through seventeen degrees of latitude, constituting one of the master pieces of human labor, few are aware that this great work forms but a small part of the same kind which the industry of this people has accomplished. I hazard little in saying, that they are almost as numerous as roads in America. The plain of Ningpo is intersected by them in every direction, ranging from thirty to ninety feet in breadth. It is difficult to say which is their chief design, to serve as channels of communication, or for irrigating the land.

As roads are scarcely known in China, they are the common thoroughfares; but commerce is subordinate to agriculture here; the canals are, therefore, most prized by the husbandman. At the base of the hills enclosing the plain, artificial reservoirs of great size have been constructed, which serve to feed the canals. One of the canals enters the city and expands into two little lakes, from which small canals ramify into the remotest parts of the city; these are navigated by small boats, and being the receptacle for all kinds of garbage not eaten by the people, render the city extremely filthy; still, it must be remembered, that this is the cleanest, or rather the least filthy, of Chinese cities. A branch of one of the canals forms a moat without that part of the city walls not protected by the rivers.

### Streets—Signs.

The streets, as in Asiatic cities generally, are narrow and irregular. A smooth flagging extends from door to door; those in the business parts of the city are constantly crowded with pedestrians of both sexes; the wealthy travel in sedans. The stores are two stories high, the side walls of brick and the fronts of wood, a more expensive material here; the first floor being entirely open in front, exposes the whole of the shop to the passers by. Much taste and ingenuity are displayed in the carving and trellis work of the second story, and as the horizontal signs, which hang from the roofs, are studded with prominent gold characters, the stores give the principal streets a very gay appearance. The shop signs, in the absence of newspapers, are used as vehicles for puffing, and illustrate, in a measure, the character of the people.—Take the following, “Celestial perfection,” (shop’s name,) “Lán Wan sells renowned silvery tobacco pouches, also ebony and ivory pipes, plain and ornamental, of unequalled workmanship. The goods of this shop are really genuine, and the prices according to the principles of equity.” “Felicitous extravagance,” (shop’s name,) “Lú, fashionable shoemaker, sells shoes of variegated lustres, not two prices.” “Chiu Lan Yú feels pulses of those affected with colds, and sells the world renowned pain-curing plaster.” “Everlasting righteousness,” (shop’s name,) Ming sells effulgent, sun-like candles. Trade conducted solely for ready money,” i. e., no trust.

### Monuments.

Some parts of the city are adorned with beautiful monumental gateways of stone; though possessing no affinity with any of the received orders of architecture, they are always admired for their elegance. They are ornamented designs in alto relievo, which though grotesque, display great skill and taste in the sculptors. They are almost the only monuments met in China, and are usually designed to commemorate the virtues of some distinguished individual.

### Buildings.

The public buildings in China differ but little from the private residences; those of this city are still in ruins, having been singled out for destruction in the late war. In the retired portions of the city, the better class of houses are surrounded by high walls, and contain numerous apartments, with several paved courts. They are the abode always of several families, or rather branches of the same family. The dwellings of the poor are low, mud huts, covered with bamboo matting, and having the cold, damp soil for floors. The windows, both of the poor and wealthy, are without glass; white paper and thin shells being employed for that purpose.

### Priests and temples.

The buildings for religious purposes are the best in the city. Reserving a description of them for another occasion, I merely give my teacher's estimate of their number. This gentleman is a *sintsai* graduate, equivalent to an A. B. in the West, and may be relied on in his statement. The Buddhist sect, 100 temples and monasteries with about 1000 priests, sixty nunneries with about 200 nuns. The Taóu sect have but four temples, and not above twenty priests. There are two Confucian temples, where the great sage of China receives divine honors from the magistrates. There are also fifty city temples and 200 ancestral temples for the worship of ancestors, and also a small Mohammedan mosque. In a financial point of view alone, there would be a great gain to the city by rejecting idolatry and embracing the gospel; and though there is no Sabbath observed, yet the time devoted to feasts, shows, processions, and ceremonies, is equal, at least, to one seventh. It is no less a physical than a moral law, that man should refrain

from labor at intervals as frequent as the Christian Sabbath, and where it is unknown or unobserved, something equivalent will be substituted, as in China.

### Tower.

Connected with one of the Buddhist temples is the pagoda, or tower, an imposing structure, though only about 100 feet high. It is built of brick, in the form of a hexagon, ten stories; as it slightly inclines from the perpendicular, it may be classed with the leaning towers. When subscriptions can be raised for the purpose by the priests, which is seldom the case, it is brilliantly illuminated by night with lanterns. It was erected about the middle of the eighth century. Such structures are common in China; they are designed to propitiate the gods and to secure the adjacent region from all evil influences.

### Scenery.

The prospect from the summit of the tower is extremely beautiful. The landscape is girted by lofty hills, rising, at some points, into elevated mountains; the fruitful sources of those broad, silvery canals which are stretched over the plain like net-work, affording a delightful contrast with the varied verdure, blue-tiled hamlets, and scarlet temples around; whilst the winding rivers, crowded with sail, from the small market-boat to the unwieldy junk, unite, with the busy city below, in giving the scene a highly picturesque character.

### Filthy habits.

But every thing Chinese should be viewed in the distance; proximity destroys all the previous charm. Filthy sights and noisome smells annoy you at every step; in their persons and in their dwellings these people are extremely filthy. This remark applies even to the wealthy, their garments are rarely changed, and seldom washed. One cutaneous disease is so common amongst all classes, that gentlemen and ladies do not hesitate to tell you that they are never exempt from it. The filthy practices of the people, which most disgust foreigners, need not be mentioned; but there is one custom so offensive and so prevalent as to merit particular notice, viz., the exposure of coffins containing the dead. In all parts of the empire it is the practice of the head of a family to have his coffin



kept in his own dwelling, but it is only in the northern, or central parts, that when once occupied, they are left uninterred. Here they are met with at every step, in the streets and in the vacant lots, in gardens and in fields, on the banks of the rivers and on the sides of the hills; in fine, turn where you will, these perishable tenements of the dead are before and around you; nor is it uncommon to see the skeletons, in whole or in part, as the coffins decay. At certain seasons, however, the agents of a benevolent Society, instituted for the purpose, remove the coffins to secluded places among the hills. The graves of the wealthy are numerous and beautiful. The coffin is first laid on the ground and then enclosed with brick, over which earth is piled until a mound is formed from ten to fifteen feet high. This green mound is surmounted by a bush or shrub, and surrounded by the mourning cypress.

#### *Infanticide.*

The bodies of deceased infants are often merely rolled up in a piece of matting and placed at low water mark, by the river side. This practice has given rise to the impression that the common crime of Chinese infanticide was of frequent occurrence at Ningpo; but it is not so. I know of but one mother who has been guilty of this unnatural crime. "Can a woman forget her sucking child, that she should not have compassion?" Yea, she does forget. According to the accounts of the natives, the destruction of female children among the poor is of frequent occurrence at Funghwá, a city of the Ningpo district, about twenty miles from this. By their early death, these poor children are saved from much subsequent torture and a life of servitude.

#### *Bridge of boats.*

Kongtung, a large village on the south bank of the Yung, is connected to the city by a bridge of boats. At this place the stream is very rapid, and not more than 120 yards in breadth. Ten or twelve rude boats, covered with thick planks, are held together by iron chains. Nothing could be more simple or economical; nor could any other bridge meet the wants of the place. The banks of the river are too low to admit of the arch, which the Chinese elsewhere employ, and the stream is too rapid for piers. By a very simple manœuvre of two of the boats, forming

the central part of the bridge, a passage is made for vessels passing up and down the river. There are some American rivers where bridges of this description might be constructed with advantage.

#### *Population.*

Like all Chinese cities I have yet seen, Ningpo contains vacant lots, both numerous and extensive, and as the dwellings are all very low, it is wonderful that it contains such a large population as it undoubtedly does. But on entering their houses, the circumstance is explained, for they teem with people. The population of Ningpo and its suburbs may be safely estimated at half a million.

#### *People.*

The people are friendly, but so timid that confidence is not easily gained; the sight of a foreigner, in most places, is the signal for the flight, or rather howling of women and the screams of children. But when once acquainted, they are never more pleased than when you take a cup of tea with them. This beverage, which has proved such a blessing to China by averting intemperance and promoting social and friendly intercourse, is always ready made. No one thinks of drinking water in China.

#### *Trade.*

Hitherto there has been but little foreign commerce at Ningpo; there is but one foreign merchant here, and a square-rigged vessel is a rare sight. It is thought that in time it will be a place of considerable trade with the Americans, as it is the most convenient port for shipping green tea, and also because the people like to clothe themselves with Lowell cottons. But Shangháí will always have the commercial preëminence, its geographical position as well as the greater mercantile enterprise of its inhabitants, have caused it to absorb almost all the foreign trade of the north. Shangháí and Ningpo in many respects bear the same relation to each other, in China, that New York and Boston do in the United States.

#### *Climate.*

The climate is salubrious. But the western coast of the Pacific, like the western coast of the Atlantic, only in a greater degree, is subject to great vicissitudes of temperature. While we have the winter of Charleston, S. C., we have the summer of Calcutta, the

thermometer rising at times to 104° (Fahrenheit) and upwards in the shade. The sudden transitions of temperature to which the climate is subjected, occasion disorders of the alimentary canal, and the continued irrigation of the soil, making the whole region a vast marsh, renders intermittent fevers very common here, especially among foreigners. On the other hand, we enjoy the usual exemption from pulmonary affections which miasmatic districts afford.

The market in winter is abundantly supplied with mutton, game, and fish; and in summer with poultry, eggs, and a great variety of vegetables. Fruit is abundant, but, for the most part, of an inferior quality, the apples, pears, peaches, plums, etc., can scarcely be eaten.

#### *Historical notice.*

Of this city there are no historical records anterior to the Christian era, but it is probable that ere a stone was quarried on the hills of the "eternal city," that the peaceful children of Shem had pitched their tents in this fertile plain, and led their flocks by the side of its still waters. It is said that the tomb of Yü,\* who was almost contemporary with Noah, if not the same individual, may still be seen near one of the chief cities of the province. During the successive millenniums of its existence, the city has been subjected to many vicissitudes; war and pestilence, fire and flood, have, at different periods, carried desolation through its streets. It was once the seat of an extensive European trade. The first Europeans who traded here were the Portuguese, more than 300 years ago. The enterprise was so successful, that in a few years they had numerous factories, and a large population at Ningpo; but as they acquired wealth they became exceedingly rapacious, and often resorted to violence, until at length the indignant people, under their authorities, burnt their factories and massacred many of their number. The Portuguese were thus expelled about twenty years after their arrival.

The Japanese also carried on an ex-

tensive traffic at this port, but were expelled for piratical acts. Their trade is now confined to the neighboring port of Chápú.

The English East India Company made several attempts to open a trade at Ningpo; the first, about a century ago, and the last in 1832, but failed, through the opposition of the authorities.

Ningpo appears at one time to have been a missionary station of the Roman Catholics, but there is now no vestige of their labors that is apparent, except in a few persons who have concealed about their necks a small brass medal, with the inscription, "Sacred heart of Jesus," in Latin.

In December, 1842, Rev. Mr. Milne, of the London Missionary Society, came to Ningpo and resided here seven months, and engaged in distributing tracts and in conversing with the people. I arrived in the autumn of the following year, and commenced missionary operations by means of a small hospital.

Last year Dr. McCartee and Rev. Mr. Way, of the American Presbyterian Mission, arrived; they have since been joined by the Rev. Messrs. Lowrie, Culbertson, and Loomis; the latter is, for the present, stationed at Chusan; but as the English are to evacuate Chusan in February next, it is not likely that foreigners will be permitted to remain there. These brethren have formed a presbytery, organized a church, and have regular services on the Sabbath in English. The Church Missionary Society will be, shortly, represented here by several laborers, and also the London Missionary Society. In addition to the above, there is an English lady here, who has a school of twenty Chinese girls under her roof, receiving Christian instruction; two of these are Christians, the fruit of her labors at Sourabaya. Miss Aldersey is not connected with any Society.

#### *Advantages as a missionary station.*

As a missionary station, Ningpo has a signal advantage over the neighboring port of Shanghai, viz. :—being a place of but little foreign trade, as a residence it is more agreeable, and the people are less coarse in their manners and more friendly to foreigners; but the geographical position of the latter, renders it of the highest importance for missionary operations. It is the key of the empire, being to China what London is to England, or New York to the

\* Yu is represented in Chinese history as having succeeded in draining the empire after a deluge, which took place, according to their chronology, fifty-seven years after the received date of the deluge of Noah. It is represented as covering the highest mountains, and is supposed to refer to the universal deluge.

United States. Though extremely anxious for a colleague, I am willing to work alone for many years, if the American Baptist churches could thereby be represented at Shanghai. It has peculiar claims on us, as it contains a large Tiéchiú population. Br. Goddard's church, at Bangkok, and br. Dean's, at Hongkong, are composed of these people; and as the missionaries of no other Board are turning their attention to that dialect, they may be considered more especially entrusted to us. There is something in their character which exalts them above the mass of their countrymen,—they are bold and enterprising, and seem to have embraced the gospel more readily than others, and to exhibit more zeal and self-denial as Christians. Shanghai also contains a large population speaking the Canton dialect, so that should our brethren at the south, of either department of the mission, require a northern clime, they may obtain it, and have the benefit of a sea voyage, without quitting the field. I visited Shanghai in 1843, in company with Messrs. Medhurst and Lockhart, of the London Missionary Society, at which time they resolved to adopt it as a station for their Society, and as Ningpo was an unoccupied city, at the suggestion of my colleagues, I chose it as our station for the north of China, in the hope that the Board would, ere long, be enabled to establish a mission at Shanghai also.

#### *Residence.*

Although the treaties lately made with several foreign powers secure to their citizens the privilege of residing within the cities of the several ports opened for trade, yet the jealousy of the authorities has hitherto made that section a dead letter. As yet, no foreigner has been allowed to enter the gates of Canton. At Shanghai they all reside without the walls, except the English consul. At Amoy and Fuchau they are hardly less jealous, but at Ningpo no difficulty has been experienced until lately. Whilst here in 1843, though there was no consul of any nation, and before the port was opened for trade, I was permitted to occupy a house in the centre of the city. But on my return, after several months absence, I found it almost impossible to get a dwelling in the city, on account of Mrs. M. It was a change for which they were not prepared, to allow a foreign woman to reside within

the walls of their city. I had almost despaired of success, and was on the eve of renting a tenement on the opposite side of the river, where the foreigners reside, when a householder in the city ventured to let me have a portion of his small house. My dwelling is very inconvenient, but we are willing to subject ourselves to any inconvenience for the time, knowing that the fears of the people, or rather the secret opposition of the authorities, will soon wear away, when we shall have a more wholesome abode. Mrs. M. now walks about the streets without molestation, though the crowds are sometimes annoying; the people receive us into their houses, and, we trust, will become attached to us by the time that we are able to converse with them freely on religion.

#### *Dispensary—Religious instruction.*

For want of a suitable place as a hospital, I confine my professional labor mainly to dispensary practice. Dr. McCartee, who, like myself, is an agent of the China Medical Missionary Society, attends to patients requiring assistance at their own dwellings. I prescribe on the alternate days of the week, in a large room of the principal temple of the Taóu sect, (sect of Reason) which the monks let for the purpose. The patients are admitted by tens, and when prescribed for, are exhorted first by myself very briefly, to renounce idolatry and to believe in Jesus. My assistant, Ching, then follows at greater length, explaining the gospel; when these are dismissed, ten more are admitted, until night, when many are obliged to return to their homes, sometimes many miles distant, without being seen. Every applicant for medical aid, who can read, and others occasionally, are supplied with tracts, published at the expense of the American Tract Society. Tracts are always gladly accepted, and I have rarely found any objection made to the gospel; the Chinese almost invariably express their approbation of all we say, particularly any thing directed against idolatry. Yet our friends must be careful not to regard this as a source of encouragement; it affords me none. I would have more hope for these people were they to manifest some feeling on hearing our message, but the same politeness which causes them to exalt the person they are addressing, and to study to debase themselves, also forbids them saying aught against any

opinionous he may advance, or to defend their own. Their excessive politeness has, in fact, served as much as any thing else to make them the nation of liars they are. A gentleman is no more ashamed of being detected in a falsehood, than of exhibiting his diseases, the result of filth. The commendations of these people in favor of the gospel must then be received with much allowance. No impression will be made on them by preaching the terrors of the law. The priesthood of the Buddhist sect have exhausted their ingenuity in depicting the terrors of hell, and as neither priest nor the people believe these things, they have no fears for the future. But the moving theme of the atonement, and the startling doctrine of the resurrection, when fairly preached to them, cannot fail, with the blessing of God, to excite them to earnest and serious inquiry. Then, and not till then, will there be reason for rejoicing over these people.

#### Reading.

Every Sabbath we use our room in the temple for a chapel; br. Ching delivers a sermon, and I attempt an exhortation, which, at present, is little more than the reciting of a few phrases committed to memory during the week. They are such as the following, "These idols are unable to save themselves from the rain, they require money to be kept in repair, and cannot protect themselves from the rats, how can they protect you?" "Your incense sticks are of no use, the idols cannot smell, there is no use in beating your gongs, and ringing bells, they can never hear, nor can they see your prostrations." "Believe in Jesus, he is able to save your souls,—he came into the world and died to save you,—if you believe, your souls will be forever happy, if you do not believe, you will certainly perish."

An incident occurred on the first Sabbath we had service, which shows how readily the Chinese will fall into any system which in any manner addresses itself to the senses. We placed a sheet over a table, intending to make a kind of pulpit; this some of our auditors took for an object of worship, so that when we knelt, at prayer, they kept prostrating themselves before the table as before their own idols. Since then we have discarded the covering for the table, and these superstitious practices have ceased.

Br. Ching and myself, on the afternoon of each Sabbath, take our stations on a bench at the salt gate, where a crowd instantly collects, whom we address, and to whom we give tracts. We are always listened to with respect. Last Sabbath, however, there was some murmuring. The following is from Ching's journal.

#### Ching's Journal—Opium smoking—Remedy.

"5th month, 4th day. Worship day. Went with my elder brother, Macgowan Sien Sang, to proclaim the gospel at the salt gate. The hearers were several tens in number. In the first place, my mean self discoursed of God, the creator of heaven and earth, the originator of all things and the nourisher of men. In the second place, spake of Jesus coming into the world to save men, atoning for sin in their stead, they repenting and reforming. Thirdly, the mean one said that this apostle, journeying thousands of miles, had come on purpose to teach men to cast away their idols, and believe on the true God. Also told them that the Lord protects men every day. If in ten years it were not to rain, men would perish from starvation. Pusa is unable to prevent this calamity. How unlimited is the power of the supreme Lord! He has made it the duty of men to worship Him, and believe in the religion of Jesus, that you should do what is right, be peaceful, live in harmony with your brethren, be obedient to your parents, and loving men as yourselves, hope to save your souls and obtain salvation. Words were not finished, when some asked, saying, 'This is a foreigner, engaged in carrying on the opium trade in China, selling opium to the people; how is it that he comes here exhorting men not to smoke it, what does this mean?' The mean one replying, said, 'He came from the flowery flag nation, to follow the commandments of Jesus and do God's business. Regarding the world as one family, therefore he exhorts men not to smoke opium. They also asked, saying, 'Why does he give out medicine, and warn against opium, and why not give us medicine to cure opium smoking?' Replying, said, 'The Lord only is able to cure you of that; if you believe in Jesus, and pray for the gift of the Holy Spirit, to be converted in the heart, you will not think of smoking it. This, then, is the remedy.' The hearers were all pleased

with the doctrine, but there were not enough books for them, truly.”

*Ching Sien Sang.*

Wishing you to become acquainted with my assistant, Ching Sien Sang,\* I would state a few particulars concerning him. His surname is Ching, his name Yú, and his style, or literary name, Howéi, aged twenty-nine, a native of the department of Tiéchiú, in the northern part of the province of Canton, coterminous with the south part of the province of Fukien. After quitting school, which was before he rose to mediocrity as a scholar, he engaged as an apothecary in his native village, but was subsequently employed as a clerk in the office of his paternal uncle, who is a subordinate mandarin, or magistrate, in the city of Fuchou. About two years since, he received a letter from his cousin, Atuí, the deacon of the Tiéchiú church in Victoria, informing him that some foreign teachers there, taught the true way of being saved. Our brother quitted his employment and came to Hongkong, and was a constant attendant on the ministry of brother Dean for nearly a year, when he was baptized. It is now a year since his conversion, and I am thankful to say that he continues to run well. You are aware that he is the first home missionary China has had, being supported mainly by the Tiéchiú church at Hongkong. Until lately, we were unable to hold any conversation together, his dialect being as different from the one I have studied, as if it were Dutch; but he has a nice musical ear, and, consequently, quickly acquires a new dialect. He is now able to preach intelligibly to the people here, and I hope that ere long we shall be able to exchange thoughts without resorting to our present mode of writing. As he has lately commenced the study of English in the same class with Mrs. M.'s scholars, I have hopes that he will soon be able to qualify himself for more extensive usefulness amongst his poor countrymen. May I solicit your prayers for him, and for all the others who have in this land renounced idolatry. Our hope for Sinim rests on her own sons; they are to be its evangelists, apostles, and bishops. O that the Lord of the harvest would greatly multiply the num-

ber of such, until this, and all the neighboring nations, become the kingdoms of Immanuel.

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ASSAM.

EXTRACT OF A LETTER FROM MR. BROWN.

*Sibsagar, Aug. 7, 1845.*

In my last, I informed you of the baptism of Batiram, a young man in br. Cutter's office. We have since then been cheered by the addition of another, Kolibor, the dhoby or washerman, of whose hopeful conversion I gave you an account in my journal, about two years ago. After his conversion, his mind became darkened, but he never, I believe, entirely relinquished his hope. He went with me to Nowgong and Gowahati last cold season, and during the tour his mind became more at rest; and since then his conduct has been such as to afford pleasing evidence of grace. He was accordingly baptized in the Sibsgar tank on the 13th ult. Batiram appears extremely well. He and Nidhi have composed several very good hymns, which we are publishing in a small Assamese Hymn Book, which I have been preparing during the last month. I have also been engaged recently in revising and carrying through the press an arithmetic for native schools, prepared by Mrs. Brown. Our church articles, adopted last January, at Gowahati, I have translated into Assamese, and they will soon be through the press. I hope, ere long, to send you a copy of these publications, together with several of the Epistles, which are nearly ready for the press. In the midst of discouragements, we have much that is encouraging. We have attentive audiences every Lord's day in the bazaar, and the people are beginning to be more bold in listening to our exhortations. A great sensation has been produced throughout India, by the conversion of several students of the Free Church (Presbyterian) College, in Calcutta. A new heathen college is to be set up in opposition, and every effort is to be made to deter Hindus from sending their children to missionary schools. A circular has already been sent to the brahmins here, and they will, doubtless, use all their influence to break up our schools; but we trust their machinations may be brought to naught.

\* Sien Sang means, literally, "first born," and is used among the Chinese as Mr. in English.

It is now about six months since we have received any papers from America, and, with a few exceptions, no letters. Of course, we get no information except what we glean from the English papers, and which is generally confined to politics.

We have had some apprehensions that war might result from the hostile tone of the English ministers on the Oregon question; but we hope the dictates of benevolence and good sense will prevail over those of honor and ambition, and prevent so melancholy an event as war.

We are all at present enjoying as good health as we could expect during this excessively hot weather. Sister Cutter, who was in so critical a state of health at the commencement of the season, has recovered beyond our expectation; and although far from well, is at present quite comfortable.

Mr. Brown writes under date of October 23,—

I had the pleasure yesterday to receive your very kind note of July 31st, in the almost incredibly short period of two months and twenty-two days. We had already heard of the division between the Northern and Southern churches, though we have not yet learned the particulars. I trust it will be overruled for the good of Zion. At the same time with your letter, br. Cutter received a very kind note from Capt. Hannay, making over his brick house, and all the premises, to the mission. This was quite unexpected, and is a most valuable donation to the mission. The whole cost, I believe, between 2000 and 3000 rupees, though, of course, it would not sell for any thing like that sum now. The house is extremely well built, and has attached to it a valuable brick godown, which stands but a few rods from br. Cutter's present printing office, and will afford a secure place for types, &c.

We are all enjoying our usual health at present. Mrs. Brown had become so feeble during the hot season, that we thought it best for her to take a change. She has gone as far as Gowahati, and has, apparently, received considerable benefit from the trip. I hope to see her back by the middle of next month.

I have been engaged for the last two months in completing and carrying through the press an arithmetic commenced and partly finished by Mrs. Brown, for the use of our schools.

The brethren were so urgent to have this work completed for their schools, that I thought it duty to revise and make it a thorough work, and I hope the time spent on it will not prove to have been lost. I made up and sent by Mrs. Brown, a bundle of our latest publications; and should she not have an opportunity of forwarding them from Gowahati, I will send them by dawk banghy, through the agents in Calcutta.

Our esteemed friends, Mr. and Mrs. Bruce, whose connexion with the Assam Tea Company has been dissolved, have concluded to spend the remainder of their days in America; and had they gone at the time we expected, the Barkers, Bronsons, and ourselves, had intended to send our little girls home by the opportunity; but as they have deferred the voyage till spring, and it is uncertain whether they go even then, we fear we shall not be able to avail ourselves of their kind offer to take charge of the children. Assam is so far inland, that it is difficult to get intelligence of the sailing of a ship in season to reach Calcutta before it leaves.

I have just heard from Mrs. Brown, who left Gowahati on the 16th instant, on her way home, in company with br. and sister Robinson, who are to spend the cold season in Upper Assam.

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### Burmah.

#### LETTER FROM MR. BINNEY.

##### *Karen Theological School.*

The following letter of Mr. Binney, received by the overland mail, is dated Maulmain, Oct. 22, 1845. The school of which he speaks, is designed exclusively for the instruction of native assistants in the Karen department of the mission. The Board regard this seminary as one of special importance, and solicit, for both instructor and pupils, the prayers of all who feel an interest in the salvation of the Karens.

Our school, which opened on the 28th of May, closed on the 1st inst. As I had been studying the language but one year, and had no text-books, (the New Testament excepted;) and as the pupils were unaccustomed to much restraint, and had, most of them, left their families at a great distance, it was expected that some difficulty would be

found in commencing this work. Quite as much pleasure, however, has been experienced, on the whole, as was anticipated. I found less embarrassment in giving instruction, and more difficulty in discipline, than I had looked for. During the first few weeks of the term, many, perhaps most of the pupils, manifested a spirit of insubordination, (wishing a more expensive mode of living, etc.,) which gave me some anxiety, and required the most prompt and decided measures. Perversions of the scriptures also appeared, and a tenacity in defending them, which were not expected. I had commenced an exegetical study of Matthew, as a feeler, to ascertain, if possible, how much I might take for granted they knew, and how fast I might proceed in my own instruction. I soon found that no instruction could be judiciously given, which supposed them to know much of the meaning of the bible—even of the gospels. The manner in which they quoted and explained scripture, settled the question of what *they* needed.

After the first few weeks, no more difficulty in discipline appeared than we may expect to see at any time among well-disposed persons. Erroneous views, &c., are not so soon removed. I have been pleased, however, to witness a *growing* spirit of humility and docility in the study of the bible. I regard the dispositions above referred to, as favorable indications rather than otherwise. Our brethren have not toiled in vain,—the leaven has been long working,—and the effects, mental, I mean, will appear. These dispositions are themselves the natural ebullition of a spirit in the process of being emancipated, without sufficient mental discipline and knowledge to restrain, and rightly to direct them. But they are sufficient to shew the necessity of thorough instruction and mental training, before the native can be safely trusted with the care of the churches.

There has been, during the term, a good degree of diligence and of interest in their studies, and they have made as much improvement as could reasonably have been expected. Their studies have been directed with special reference to their abilities and necessities, and not at all by what is done at home, or by what would have been deemed best even here, under other circumstances. Much importance has been attached, and much time has been devoted to some things, which it is hoped

will, before many years, require but comparatively little attention.

The first class,—or those who are wholly under my own care, sixteen in number,—have attended daily to an exegesis of Matthew, and then of the four gospels in connexion, in part according to the Harmony of Newcombe, but altered to meet the abilities and circumstances of the pupils. Having finished these, they commenced a continuation of the same course through the Acts and the Epistles, in chronological order, nearly according to Townsend's New Testament. In this they progressed as far as Acts, 17th chapter, with the first three chapters of Galatians. The school room is within distinct sight and hearing of my study. The pupils are there left to study by themselves, and talk over the different subjects, &c., before their recitations. At recitation, at first they give their own views, one or more of them, as the character of the passage, or as the views expressed, seem to require. Having no notes to aid them,—not even a text-book,—they, of course, could not do much at first. The object is to bring out their own views, to detect their weak points, and to compel them to think with some order, as a preparation to receive instruction. Having exerted their own powers, and expressed their own views of the meaning of a passage or of the subject of a paragraph, I then explain the passage, or give them the subject. Sometimes discuss with them a point involved,—this last, however, I never do, when it can be fairly avoided. After this, they commit the subjects to writing, in the form of a reference book,—according to my own manuscript text-book,—which I am compelled daily to prepare, as I proceed. I require this, partly that they may retain it for future use, and partly that they may learn to analyze and classify for themselves, and to make permanent the instruction they may any where and at any time receive. They have devoted much time to writing, chiefly of this character. In their Sabbath class they have gone through an exegetical study of the Epistles to Timothy and Titus. This has been an exceedingly profitable exercise. The direct personal bearing of the whole, experimentally and practically, upon ourselves as Christian ministers, was, at times, deeply solemn. The immediate results of my labor have nowhere appeared, as here.

They have also had a daily exercise

in reading (an exceedingly important exercise for Karen preachers). In this they have passed through the whole New Testament. The great object of this has been to correct their mode of reading, that they may better present the truths of the bible in this important part of worship. It also serves to make them familiar with the bible and its teachings, and more definitely to point out to them what is yet to be learned in the bible itself. Some one or more of them, is required to speak at public worship not less than five evenings out of seven. In addition to these studies, they have had a daily recitation in arithmetic with Mrs. Binney, which, together with the care of their families, &c., &c., has given Mrs. B. as much as she could do.

Every student is required daily to work at least one hour, with the teacher, upon the roads or in some other active, physical exercise. In order that they may do it cheerfully, I have to go into it myself, as though I loved it. I know they must do it, or they would immediately fail in health. The second class (being also under the instruction and under the entire care of Rev. Mr. Vinton,) have no connexion with the Institution except for two exercises daily. They have attended a daily exegesis of Matthew and of the four gospels in connection in the same manner, though not as rapidly as the first class, and have also attended the daily exercise in reading. The members of this class (five in number) are yet young, and one or two of them give much promise. I need not tell you that I have often wanted the *gift of tongues*,—it is no small matter so to learn this language, as to talk off hand without embarrassment. I have avoided failure only by the most rigid, daily preparation. I love my work, and I love my pupils very much. I only pray that we may be permitted and enabled so to labor, as that it may not be in vain. My br. Vinton views the work in the right manner, and does his best rightly to influence the assistants. I feel myself very deeply indebted to his kind and liberal views.

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### Telogoos.

#### EXTRACTS OF A LETTER FROM MR. DAY.

Mr. Day, in a letter dated Nellore, Mission house, Aug. 16, 1845, after mention-

ing the date of a previous communication, says:—

Since then, the health of both Mrs. Day and myself has been almost protracted; so much so, that we could do little more than attend to family duties, and care for our bodies so as to keep from entirely sinking under the influence of this unusually protracted and excessively hot season. We have found our strength decreasing, week after week, until, for *present relief*, we have been under the necessity of resorting to the sea-side for the breeze and sea bathing, which, I am happy to say, have proved quite reviving. The family has been there a month to-morrow; and I have been back and forth, as circumstances would allow, and have found some benefit myself.

Last Tuesday I was returning here for the purpose of writing the Board a long communication concerning the state and wants of the mission,—the horse fell and threw me violently on the ground, (which was there baked almost as hard as brick,) so that it is a wonder my life was not suddenly terminated. Through mercy, no bones were broken, and only my right shoulder and wrist were somewhat injured; not seriously, I trust, but so much as to make me unable to use that hand much, and thus to prevent my accomplishing the object for which I returned to the mission house. However, *I can write a little*, and I am unwilling the time for this overland mail should pass, without at least letting you know we are all alive, and that though feeble, we are trying to keep up some missionary work. In former letters I have informed you of first a cough, which seized me in December and continued so distressing, that I could not preach or converse but little until just before br. Van Husen left; and after that left me, there was so great weakness in my lungs, or somewhere connected with the organs of breathing and speaking, that I was still nearly as unable to preach, or read aloud, as before. This weakness has continued to the present, though it has gradually decreased, and I have again been able to preach both in Telogoo and in English. At the same time, the assistants have been able to go on steadily in the work; and preaching in the chapel on Lord's days, and at the school-house on Fridays, and in the streets the other days, with few exceptions, has been continued as usual. The distribution of scriptures



and tracts is again more encouraging than for a whole year past; numbers even *come* now to get books, which are given mostly at the chapel. The school department has suffered much this year. Two schools were broken up just about the time br. Van Husen left. Since then, another small one. And last week, on account of the cholera, which broke out in this place about a fortnight ago, another, our most promising Teloogoo school, was entirely broken up, at least, for the present. I hope, however, if it please God to spare our lives, and stay the plague, this school will be gathered again after a few weeks. A school of twenty girls commenced with the month, but on account of the cholera, this has scarcely become established. But we have strong hopes of succeeding hereafter, though *there are obstacles.*

Among ourselves, are peace, love, and harmony. Though we cannot but feel, at times, much disheartened that none come to our help, and that we are not permitted to see much fruit of our labors, still it may be said of us as of certain ones of old, "faint, yet pursuing." But in this place are 20,000 inhabitants; in this district, which may all be considered, geographically, as the field of *this* mission, almost a million of souls. For this multitude, to

point them to the Lamb of God, there are *one missionary* and *his wife*; three missionary assistants; one male and one female convert, shedding abroad some light! Surely if numbers are in the account, for any thing of importance to be accomplished, we must look for the fulfilment of the promise, "One shall chase a thousand, and two shall put ten thousand to flight." But, whether such be the result or not, I cannot forbear the inquiry, What account will be required of the dear brethren and sisters in America, who have stood aloof and withheld their persons from the work, or their money and influence from the support of the cause of missions.

After expressing, in strong language, his grief, occasioned by the apathy and indifference of professed Christians in his native land, he adds:—

Oh! unfaithful as I have been, little as I have done, or been the means of doing, I would not, for all that earth can give, take the responsibility of those, who, calling themselves the disciples of Jesus, have, with one fell stroke, (as far as their influence can effect it,) consigned the whole heathen world to an endless hell, without a single effort to save them!

## Miscellany.

### The Divine Method of Raising Charitable Contributions.

(Concluded.)

LET THESE DIVINE INSTRUCTIONS BE APPLIED.

1. *Personal responsibility is an essential element of the DIVINE METHOD.*

Our Lord does not intend that the individual shall be lost in the mass. His eye is upon the treasury. He observes every offering. The rich may cast in much. But his eye is upon every one. He orders every one of us, on the first day of the week, to lay by in store as he has prospered us. And he looks as carefully at the gift of the poor as at the gift of the rich. He kindly takes notice of the love, the hard labor, the self-denial of the poor disciple who presents a small oblation. The turtle-dove, the young pigeon, the two mites, the hard-earned shilling, given cheer-

fully, joyfully, with a heart overflowing with faith and love, attracts the notice of the "High and Lofty One." But if there be among his professed followers, one, or two, or any other number, who present no oblation, how do you think the Omniscient views them? They have no treasury for God. They lay by nothing in store. They have no present for him in their hand, nor in their house. He sees nothing in all they possess designed for him, unless connected with some self-interest. Do you think that Christ is pleased with such? They may think, indeed, that the church to which they belong does much; and they may think that they shall pass along with the church, as being bountiful. But what theology, what logic is this? The church is bountiful; therefore, every member is bountiful? Do such expect to die with the mass, to be judged with the mass, to be admitted into heaven with the mass?

Is it not written that, "Every one of us shall give account of himself to God?" And does not the same authority order that "upon the first day of the week, every one shall lay by him in store as God hath prospered him?" As certainly as every member of the church is an individual being, just so certainly is every one ordered to lay by in store as God hath prospered him.

2. *The Divine Method is feasible.*—In regard to many plans there is doubt whether they will operate well in practice, because it may be difficult to carry them out. But there is no difficulty in regard to this; for only one person is concerned in carrying it out. He is not dependent on any one but himself. None need inquire whether the whole church, or any considerable number, or even any other one, will do it. It is a personal matter. Nor can any one say he is not able; for it is only to lay by in store as God has prospered you. It is the simplest of all methods, and can be easily carried into effect by every one that desires to do it. Let there be but a willing mind, and you will do as did the contributors to build the tabernacle or the temple; or, as did the Gentile churches to relieve the poor saints at Jerusalem. A willing mind makes a cheerful giver, and God loveth a cheerful giver.

3. *The Divine Method is for the best interest of the church.*—Let every member try it at once. It will give new views to many on this most practical subject. It will greatly enlarge the mind. It will put every one on a desire to arrange his affairs with system. It will tend to inspire every one with energy. It will dilate the heart with joy. It will open a new source of enjoyment. And it will give an unwonted impulse to all religious feeling and action, and to the common business of life; for, as you adopt this *Divine Method*, you will feel more than ever before that you live for God, for the church, for the benefit of souls, and for a vast eternity. Your meditations, your prayers, your plans, your whole manner of life will be improved. You will at once become more like Christ in your regard to the great work of evangelizing the world; and, in many important respects, the aspect of the world, of time and eternity, will be changed. You will aim at higher, nobler, more enduring, and more glorious objects, for you will more readily understand the mind of Christ, and more justly estimate the superlative excellence of his kingdom and glory.

4. *The Divine Method carried out, will furnish abundant supplies.*—If one cent a week from a million will furnish five hundred thousand dollars, as the contributions of the poor, what an abundant supply will be furnished when the more able and the rich shall lay by in store as God has prospered them! Fifty cents are but the tenth part of five dollars. If every one should adopt Jacob's vow, what an income would annually flow into the Lord's treasury! For every ten dollars one; for every hundred dollars ten; for every thousand a hundred! But we are not to suppose that the more able will be content to give no larger proportion than the poor. Where much is forgiven, the love will be much. Where the Lord bestows bountifully, he expects to reap bountifully. And the pious soul, that receives much from the Lord, delights to consecrate much to him in return. There can, therefore, be no doubt of abundant supplies, if the *Divine Method* be carried out.

5. *The Divine Method affords a test of Christian love.*—In some parts of the world a man becomes a Christian at the risk of his life. So it was generally during the first three hundred years after the Christian era. And thus were verified the words of Christ to his disciples: Ye shall be hated of all nations for my name's sake. He added, "He that loveth his life shall lose it; and he that hateth his life for my sake, shall find it." But what is the test of love to Christ, at this time, and in this land? It is not the name of Christ. So many are called Christians, that the name is far from being a term of reproach. It requires no self-denial, no sacrifice, no cross, to assume the Christian name, at this time, and in this country. What then is a test of Christian love? Is it orthodox doctrine? Is it moral duty or religious form? Is it penance or abstinence? Is it frequent or long continued exercises of prayer, preaching, or effort to persuade sinners to become such sort of Christians as every where abounds? None of these, nor all of them together; for all these may be where there is nothing of the peculiarities of that love which would die for Christ. *But here is a test of Christian love.* When one hears the command of Christ, "Go into all the world and preach the gospel to every creature," and says, "Lord, here am I, send me," and goes forth: when another perceives that he is not qualified to go, but is willing to do as much at home, and deny himself as much, and suffer as much to encourage and sustain him that goes,—this is Christian love; and this is precisely what is needed in this

country at this time. For the sake of illustration, suppose that you were to devote yourself and your all to the missionary cause, just as the most devoted missionary of whom you ever heard, and labor at home instead of going abroad. You live in as good a house, and wear as good apparel, and spread as good a table, and regulate all your expenses, and improve all your time, and train your family just as you think it becomes your brother, the missionary, to do ; at the same time you deny yourself as much, and do all in your power as much to promote the cause, as you expect him to do. In all these things you keep the Lord Jesus Christ in view, and seek to please him, and imitate his example, and bear his cross, and seek his kingdom. You also, as a true yoke-fellow, work shoulder to shoulder with them who toil abroad ; pray as they pray, and feel as they feel, and hope as they hope. Tell me now, is not this Christian love ? Tell me, again, does not the *Divine Method* lead to this very course ? Is it not then a test of Christian love ? Is not this the very thing that is needed at this time and in this country ? It is not a bloody test, to be sure ; but is it not as surely a test ? Admit, indeed, if it be demanded, that all this might be without love to Christ. We contend, too, that a man might "give his body to be burned," without charity ; but this alters not the nature of the test. It still stands good for this purpose ; and by this must Christian love, at this day, and in this land, be tried.

6. Finally. *Shall the Divine Method be adopted and pursued ?*—For one, I answer in the affirmative. I will not preach to others what I will not do myself. I have weighed this matter ; and I beg you to allow me to say, without being thought ostentatious, that I have practised this method, substantially, for about thirty years. I do not say that I have, *literally*, laid by on the first day of the week, as God has prospered me ; but that I have done the same as to the general amount. I do not say that I have loved Christ, or his cause, or the souls of men, or denied myself and suffered so much as I might have done. But I do say that I have, during these years, devoted a certain proportion, a tenth at least, of all that God has given me, to his treasury. Nor would I have said this publicly, were it not that consistency seemed to require it, for I wish to bear testimony that the *Divine Method* is good. It impresses upon the Christian a sense of personal responsibility ; it is feasible ; it is good to the one who follows it ; it enables one to do his part in con-

tributing to evangelize the world ; it is a test of Christian love. And now, I must urge every one to adopt and pursue this method. The single fact that it is of God, is sufficient to recommend it to every one that loves God. Then the fact that it is called for at the present time to sustain and carry forward the missionary enterprise, should recommend it to every one who loves Christ and the souls of men. It proposes that something be done ; that it be done now ; that every Christian should do it, and continue to do it. It is no oppressive method ; but one of equality. It is no partial method ; but one to be adopted by every Christian. It is no fitful method ; but one to be pursued steadily, as based on Christian principle. It is no unsuitable method ; but one adapted to the exigency of the times and adequate to all the demands of charity. It is no novel invention ; but it has stood the test of ages. Nor is it just now discovered ; for it is written in the ancient records. The author of "The Great Commission" urges it as appropriate to the present wants of the world, as well as of divine authority. We expect of our missionaries as much at least as this *Divine Method* requires. And why should not every one of us do as they do, and bring all our love, and self-denial, and practical energy to bear upon this heavenly enterprise ? "Who, then, is willing, this day, to consecrate his services to the Lord," and to a perishing world ? "His God be with him, and make him a blessing to thousands of millions."

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#### Rev. William Yates, D. D.

This eminent oriental scholar and Christian missionary died July 3, 1845, on board a steamer on the Red Sea. He was on his way from India to England, for the improvement of his health, when a righteous Providence saw fit to conclude his career of usefulness, and summon him to his final reward. His body was, eight hours after he expired, committed to the deep in Lat. 19° N., and Long. 39° E. He had, as a fellow-passenger from Madras, the Rev. J. S. Wardlaw, who, with true Christian kindness and the greatest assiduity, attended on him until he breathed forth his spirit into the hands of his Redeemer. Mr. W., who is a son of the Rev. Ralph Wardlaw, of Glasgow in Scotland, wrote an account of Dr. Yates's illness and truly

peaceful death, which has been published and extensively read.

Within a few days we have received from Calcutta a copy of a funeral discourse preached in that city, Aug. 17, by the Rev. Andrew Leslie, in English, and also an extract of a discourse preached by the Rev. George Pearce, on the same day, in the Bengálí language. Both sermons were occasioned by the same afflictive bereavement, and are deserved memorials of a man of genuine worth.

Mr. Yates was born, Dec. 15, 1792, at Loughborough, a town in Leicestershire, England, about 100 miles from London. At the age of fourteen, he was brought to the knowledge of the truth, baptized, and received as a member of the Baptist church in his native town. Soon afterwards, his mind was directed to the work of the Christian ministry, and he commenced study under the instruction of the Rev. J. Sutcliffe, of Olney, who was one of the founders of the Baptist Mission, and, probably, directed the attention of his pupil to the wants and claims of the heathen. He subsequently removed to Bristol, and prosecuted his collegiate studies under the tuition of the Rev. Dr. Ryland, another of the fathers of the Baptist Mission. In the year 1813, while at Bristol, he wrote a letter to the Rev. Robert Hall, of Leicester, declaring his sentiments with regard to missionary labor, and soliciting advice. Mr. Hall replied in a manner that encouraged him to offer his services to the Committee. He was accepted, and on the occasion of his ordination, which took place at Leicester, Aug. 31, 1814, those distinguished men, Andrew Fuller, John Ryland, and Robert Hall, were present, and took part in the services.

Capt. Kemp, of the ship *Maria*, generously gave Mr. Yates a free passage to India, and he landed in Calcutta, April 16, 1815. After having spent one year at Serampore, he wrote to Dr. Ryland as follows:—

“The way I spend my time is this. In a morning, before breakfast, I study Hebrew about an hour and a half. After worship I attend to Bengálí and Sanskrit.

I have read about five volumes in Bengálí, and all the Bengálí proofs with Dr. Carey, having before compared them with the Greek. I have got through the Sanskrit roots once; have not yet got through the grammar, but am reading the *Rámáyan* with my pundit. My afternoons are chiefly taken up with reading or hearing Latin and Greek. I have read ten volumes of Greek since I left England, but not more than three of Latin. In the evening, after worship, I generally read English, or look over English proofs. I take my turn in all the services here; preach at Barrackpore, two miles over the river, once and sometimes twice a week, to about twenty-five; a small, but attentive congregation. We go to Calcutta in turn: it comes to me about once a month. There are six services every Lord’s day, so that it is necessary for some one to go from Serampore.”

The Greek books to which he referred, were Longinus, Demosthenes, Pindar, Sophocles, Aristotle’s *Ethics*, Dionysius Halicarnassus, Herodotus and Thucydides; the Latin, Tacitus and Cicero de *Officiis*.

After he had resided at Serampore about a year and a half, he removed to Calcutta, where he continued to prosecute his studies with equal zeal and perseverance. His time, however, was not wholly devoted to books. Mr. Pearce says:—

“In the early part of his missionary career, he engaged very zealously in the preaching of the gospel to the natives of this country. For this purpose he made several missionary tours to various parts of the country; and also took his turn in occupying a matted bungalow, at Chitpore, for six months at a time; which the missionaries had erected there, with a view to more familiar and constant intercourse with the natives, than their residence in the city of Calcutta afforded. He was also for some time pastor of the native church, for whom the Colingah chapel was afterwards erected by the late Mr. Pearce; and on the death of the Rev. J. Lawson, he undertook the supply of the pulpit of the Circular Road Chapel, and subsequently on his return from England, the pastorship of the church which is connected with that place of worship; which he continued to fill for many years, and with how much ability and labor, many can bear witness. In addition to these numerous labors, he carried on, for several years, in connexion with the late Mr. Penney, a boys’ boarding school; many of the scholars of which are still living to testify the advantages

which they received from his instructions ; and one of them is now a valuable missionary in China, and owes his conversion, instrumentally, to the instructions which he received when at school.”

In the year 1827, for the purpose of recruiting his exhausted strength, he suspended his labors, and took a voyage, by the way of America, to his native land. Mr. Leslie says :—

“The impression produced by him at this time on others was thus recently described in a public meeting in London, by the Rev. Dr. Sharp, of Boston, America, at whose house he lived when in that city,—an impression which will be instantly recognized by all who were at any time acquainted with him, as correct to a degree. ‘I had the honor,’ says Dr. Sharp, ‘of receiving Dr. Yates into my house, when he was on his way to his native land, some years ago. I know, from the simplicity of his character, and the purity of his purposes, and his true and solid learning, that the greatest reliance may be placed on any version he may send out to the world.’ Of his history in England I know nothing excepting the following very characteristic anecdote of him which was communicated to me by a fellow-student of my own, the Rev. Mr. Mursell, of Leicester, who happened to be then occasionally with him. Mr. Mursell knowing in some way or another (certainly not from Dr. Yates himself) the extraordinary quantity of work he was accustomed to get through, once said to him : ‘Well, Mr. Yates, what plan do you adopt for the accomplishing of any thing you take in hand?’ In reply to this, he, in his own quiet and unassuming manner, simply said : ‘I have no particular plan, Mr. Mursell : when I have any thing to do, I go and do it,—that is all.’”

After his return to India, Dr. Yates resumed his labors with his accustomed industry, and gave himself especially to the work of translating the scriptures. Mr. Leslie says :—

“Within the course of the last fourteen years, he translated the whole of the scriptures into the Bengali language, the whole of the New Testament into Urdú, the same into Hinduí, the same into Sanskrit, and the half of the Old Testament into the same difficult tongue. And beside these, he published a large Urdú grammar, translations of some difficult Sanskrit books, a number of other works in different languages, and has left, partly through the

press, a complete Sanskrit dictionary, which, when fully printed off, will make a volume of at least 900 pages. How he, with his constant labors in English preaching, accomplished all this, it is impossible for me to explain. And what adds to our astonishment is the fact, that he was always very weakly in body, and not unfrequently laid aside, by severe indisposition, for weeks together. And be it remembered, too, that he never encroached upon the hours required for rest in the night, never omitted any family duty, was never absent, either on the Sabbath or the week days, from the house of God ; occasionally visited in the evening his friends, and read very considerably for the improvement of his own mind. As an instance of the extent of his reading, I know from himself that he perused the whole of the four large volumes of the *Alif Leila*, in the Arabic language, shortly after they were published,—a task which, it may be doubted, whether any one has as yet performed but himself.”

The following facts, supplied by Mr. Leslie, are creditable to the memory of this worthy servant of Christ :—

“As a missionary, his whole heart was engaged. During the first years of his residence in this country he labored, as we have already seen, with the greatest diligence in preaching to the natives, both at home and abroad. Of late years, it is true, that this was not the case, but then it is to be recollected, that owing to his weak state of body, he was no longer able to engage in this laborious employment. Besides, he had a settled conviction that God had particularly called him to the work of translation ; and to this he gave himself, as was formerly noticed, with all his might. Nothing could divert him from it. The government of India, aware of his great abilities as a linguist, offered him, some four or five years ago, no less a sum than 1000 rupees a month, (or £1200 a year) if he would devote himself wholly to their service, in the preparation of books ; and when this was refused, they offered him 500 rupees a month, (or £600 a year) if he would give them only half his time : but neither was this accepted. And for what, in a pecuniary sense, did he labor ? At the commencement of his career in India, and until his marriage, he had only, besides his food and lodging, the small sum of sixteen rupees a month, (the personal allowance, at that time, of each missionary at Serampore) out of which he had to supply himself with clothes, and with whatever else he might require. And

for some time after his marriage, he had the merest pittance, not exceeding, when, in company with a wife and child, he took up his residence in Calcutta, the sum of 120 rupees a month; out of which, I believe, he had to pay house-rent, as well as all other expenses. It is true, that after this, he, through his own exertions and by a somewhat more liberal allowance from the Society, was more amply provided for. Yet what, after all, was his salary? At the time of his death he had not, with the exception of a house, rent free, more than 250 rupees a month, out of which he had not only to support himself and family, but had to pay somewhat for the education of a son in England. But with this he was abundantly contented. Money, compared with the salvation of souls and the glory of God, was no object with him. And so completely was his heart set on his missionary work, that I believe he would, rather than have abandoned it, have consented to have occupied a hut, and to have accepted of a handful of rice, and a draught of water. Bad as our world is, it is not yet altogether destitute of instances of the greatest disinterestedness, and of the most burning love to God and to souls. Poor our friend commenced his missionary career, poor he lived throughout it, and poor he terminated it. But he is not poor now."

The Calcutta Christian Advocate, of Aug. 9, says:—

"We have this week to record the death of one of the most devoted Christian Missionaries connected with Indian Missions, the Rev. W. Yates, D. D., of the Baptist Mission in this city. The removal of such a man as Dr. Yates from the midst of us, is no ordinary loss. He was not a common man. He was the property, not of a party, but of the church; and his labors have, to a great extent, been useful to all. He has been in India upwards of thirty years, during which time he has been diligently and successfully engaged in his Master's cause. His labors in translation, and in other literary and scholastic pursuits, have been of no ordinary character. The following list will afford some idea of his unwearied efforts in this important department of labor:

#### LITERARY WORKS AND SCHOOL BOOKS, ETC.

"*In English*.—Essays in reply to Rammohan Róy;—Memoirs of Chamberlain;—Memoirs of Pearce;—Theory of the Hindustáni particle *ne*;—Theory of the Hebrew verb, in the *Christian Observer*.

"*In Sanscrit*.—A Grammar, the 2d edition of which will be published in a few days;—A Vocabulary;—A Reader;—Elements of Natural Philosophy;—An expurgated edition of the Hitopadesh;—The Nalodaya;—A Dictionary, of which 672 pages are printed. The work will contain in all about 900 pages.

"*In Hindustáni*.—An Introduction to the Language;—Selections;—Spelling Book I. and II.;—Reader I., II., and III.;—Pleasing Stories;—Student's Assistant.

"*In Hindi*.—Reader I., II., and III.;—Elements of History.

"*In Arabic*.—A Reader.

"*In Bengáli*.—Pleasing Tales;—Elements of Natural Philosophy;—Epitome of History;—Celebrated Characters of Ancient History;—Abridgment of Ferguson's Astronomy;—An expurgated edition of the Hitopadesh;—Sársangraha, or Vernacular Class Book;—An Introduction to the Language, with Selections,—not yet printed, but nearly ready for press.

"*Religious works in Bengáli*.—Bunyan's Pilgrim's Progress, Part I.;—Baxter's Call to the Unconverted.

#### BIBLE TRANSLATIONS.

"*Bengáli*.—The whole Bible.

"*Sanscrit*.—The New Testament;—the Psalms;—Proverbs, Genesis, with twenty chapters of Exodus, Isaiah;—and in MS. the whole Pentateuch;—Job, the writings of Solomon, Daniel.

"*Hindi*.—The New Testament.

"*Hindustáni*.—The New Testament."

It will be gratifying to the friends of missions to know that God has raised up a laborer who promises to be a worthy successor of the lamented Yates. A letter just received from Calcutta says:—"God is able to make up our loss. He is now, even now, maturing the mind of one of his servants, a younger one, to fill the place vacated by his faithful servant taken home. He has an uncommon aptitude for the languages, and is considered a good linguist. We expect much from him, should his life be spared."

The Rev. J. Wenger, the individual referred to, has, for several years, been associated with Dr. Yates in the work of translation. Thus God raises up a succession of good men to do his work, and execute the purposes of his gracious covenant.

### Christian Union.

A London paper in an able article on this subject says:—

“The Religious Tract Society is one of the most beautiful specimens of Christian union of which any country, or any age could boast. It is composed and supported, with equal ardor, by Churchmen and Dissenters, Independents and Baptists, Congregationalists and Presbyterians, who meet to conduct its affairs in the sweetest spirit of brotherly confidence and love, and who have never known a discordant note. This holy confederation is pouring forth a flood of light, not only over our own land, but to the very ends of the earth. If any thing beyond union, for union’s sake, were intended by the present movement, and an object and a model were sought for among our various institutions, we could almost persuade myself it might be found in this invaluable Society, which is, in fact, an association of Christians, of various opinions in minor matters, for the purpose of diffusing those evangelical sentiments in which they all agree. What can be conceived of, more striking, than a Society which, by the united zeal of all denominations, has put into circulation nearly four hundred millions of religious publications, in each one of which vast aggregate, the method of a sinner’s salvation is so stated, that if he shall never see another book, or hear a sermon, he shall know how to flee from the ‘wrath to come;’ and yet, in not one of which, shall the minor points which distinguish Christians from each other be discovered!

Essentially the same may be said with reference to the American Tract Society, which, taken in all its bearings and influences, is probably doing more for the diffusion of Christian truth, and the salvation of souls, than any other institution in the western hemisphere. Good men, of various denominations, not only “dwell,”

but labor “together in unity;” and God gives to their efforts the clearest tokens of his approbation.

### Resignation of Mr. Love.

The Rev. Mr. Love has resigned his connection with the Greek Mission, with consent of the Board, in consequence of his continued inability to endure the climate of that country. The loss sustained by the Mission in this removal, is great, and deeply regretted; but the necessity is not the less apparent, as a return to Greece would inevitably induce an early, and perhaps fatal return of the disease from which he is now happily recovered.

It gives us pleasure to add, that Mr. Love has accepted a temporary agency on behalf of the Board for the collection of funds; and it is hoped that in prosecuting the service, he will receive the hearty coöperation of the ministers and churches who may be addressed by him.

### A bald Reason.

“In the early part of my ministry,” says the Rev. Dr. Spring, of New York, “I became acquainted with a heathen youth brought from the Sandwich Islands to this land, where, having dwelt but a few short years, he died in the triumph of faith. God was pleased to open his eyes to his true character as a sinner, and he felt that he was lost. One day he was found sitting alone and in tears. On being asked why he wept, he replied, ‘*Because I have been so long in this Christian land, and have not yet accepted Jesus Christ.*’ How will the dwellers in pagan lands, who scarcely heard before they cheerfully accepted the gospel, rise up in judgment against the men of this generation, who have so long heard and rejected the only Savior!”

## American Baptist Board of Foreign Missions.

### Recent Intelligence.

#### SIAM.—Illness of Mrs. Jones.

In a letter from Singapore, dated Oct. 22, Mr. Jones writes:—“We thought that possibly a sojourn of a few months on the Pinang hills, might effect such a change for Mrs. J.’s health, as would render our

return to America unnecessary; but Dr. Oxley, a very experienced physician here, of about twenty years’ residence, says, ‘Mrs. J. must go out of the tropics, or die,’—but that if she goes to America, she will, without doubt, recover. I have, therefore, been seeking a passage. No one is likely to occur direct. The ex-

pense by way of St. Helena, would, ordinarily, be greater than by China. We have accordingly taken our passage for China, on board the American ship, Akbar, Capt. Hallet, and shall sail to-morrow or next day. Should circumstances indicate that after a few months residence *there*, we might safely return to Siam, we shall *greatly prefer* it; but if not, we shall embark thence for America without delay.”

ARRACAN.—*Arrival of Mr. and Mrs. Burpé.*

It will be recollected that Mr. and Mrs. Burpé sailed from Boston early in June last. They are missionaries from a Society in Nova Scotia and New Brunswick. Mr. Stilson writes from Akyab, Oct. 27:—“On the 14th inst., we had the great pleasure of welcoming to our humble dwelling dear brother and sister Burpé. After a stay of two weeks, they left Calcutta for this station in a steam vessel which passes regularly between the former place and Maulmain, and reached here in less than five days. Consequently they were but four months and ten days in reaching this place from Boston. We are much interested in our new friends, and believe they are of the right stamp for missionaries.”

BURMAH.—*Romanist Missionaries.*

Mr. Vinton says, “The Catholics have recently received an accession of six missionaries, with a view to establish a mission among the Karens; and six others are daily expected to join the mission. I give the facts,—I offer no comments. The Board may draw their own inferences.” Happy will it be for the Karens, if the churches in America will allow the Board to draw *practical* inferences. Must that interesting people, the Karens, be deluded and destroyed by the man of sin?

BASSAS.—The last arrival from West Africa brings advices from the Bassa Mission down to Nov. 4. The mission families, with the exception of Mr. Day, were in health, and prosecuting their labors. The proposed removal to Bexley had been

effected. The Edina mission house had been conveyed to Bexley village, and the premises at Edina exchanged for another lot at the former place. The schools at the out-stations, under the care of native teachers, were prospering. The missionaries express great sympathy in the pecuniary trials of the Board, and propose to forego a part of their personal support.

OJIBWAS.—The school at St. Mary’s has been placed under the care of Miss Susan Warren, of Michigan, in place of Miss Bingham, who has retired on account of ill health. Mr. Cameron has opened a school at Tikuamina. The religious aspect of the several stations is favorable. Last date, Dec. 31.

Rev. Mr. Dean.—During the last four months, Mr. Dean, accompanied by A Bak, has made a tour through the Western States, performing an immense amount of labor, and awakening a delightful interest in the work of missions to the heathen. He has been every where welcomed with great cordiality, and invited into the pulpits of various evangelical denominations. A letter just received from Rev. William Taylor, formerly of New Hampshire, now of Prairie Round, Michigan, says, “Br. Dean and the Chinaman have kindled quite a flame in Michigan. But the churches are not yet half awake to the wants of the world. Holiness must be written on *all* we have.”

Rev. Mr. Abbott.—Since the return of Mr. Abbott to his friends in Fulton, Oswego Co., N. Y., he has suffered severely from the effects of a cold taken in Philadelphia; but, at the last date, he was encouraged to hope for the removal of the difficulty. His language still is,—“I am distressed for Arracan!” He is resolved, Providence permitting, to return at an early day, but fears that he shall be compelled to return *alone*. Possibly Mr. Kincaid may be able to accompany him. Where are the “six men for Arracan?”



*Mr. and Mrs. Van Husen.*—The health of Mr. Van Husen continues to improve, and confident hopes are entertained of his entire recovery. Mrs. Van Husen and children arrived safe at her father's residence in Shelby Centre, N. Y., Jan. 25.

### Letters, &c., from Missionaries.

MAULMAIN.—*Mission*, May 22, July 1, Aug. 5, Sept. 24.—*J. G. Binney*, Sept. 4, Oct. 22.—*J. M. Haswell*, j. Feb. 5—March 23, April 30.—*H. Howard*, Aug. 29, Sept. 10, Oct. 22.—*L. Ingalls*, July 17, Sept. 29.—*S. M. Osgood*, May 9, Aug. 9, Sept. 5, 5—8, 25, Oct. 1, 3, 22.—*T. Simons*, Nov. 15.—*E. A. Stevens*, April 25.

TAVOY.—*C. Bennett*, June 12, July 8, Aug. 15.—*F. Mason*, Aug. 12.—*T. S. Ranney*, May 29.—*D. L. Brayton*, Aug. 2.

ARRACAN.—*L. Stilson*, July 3, Aug. 23, Sept. 19, Oct. 27.

ASSAM.—*N. Brown*, Aug 7.—*O. T. Cutter*, Sept. 18, Oct. 25.

SIAM.—*Mission*, July 21, 22.—*J. H. Chandler*, June 26.—*J. Goddard*, Aug. 13.—*J. T. Jones*, June 19, July 23, 25—Oct. 22.

CHINA.—*T. T. Devan*, March 4, June 9, 25, July 14, 27, Aug 26, Sept. 17, Oct. 18.—*D. J. Macgovan*, June.—*J. L. Shuck*, July 28, Aug. 23, Oct. 21.

BASSAS.—*I. Clarke*, Nov. 3, 4 (2), 18, j. of 1845.—*M. B. Crocker*, Dec. 30, 1843, Oct. 22, 1845.—*J. Day*, Oct. 23.

GREECE.—*A. N. Arnold*, Oct. 9, Nov. 8, 22.—*R. F. Buel*, Nov. 11, 20; *Mrs. B.*, 19.—*Mrs. H. E. Dickson*, Nov. 8.

GERMANY.—*G. W. Lehmann*, Dec. 13.—*J. G. Oncken*, Dec. 29.

SHAWANOES.—*F. Barker*, Dec. 19.—*I. D. Blanchard*, Nov. 6.—*J. Meeker*, Oct. 23, Dec. 31.

CHEROKEES.—*E. Jones*, Oct. 16, Nov. 3.—*W. P. Upham*, Nov. 22.

OJIBWAS.—*A. Bingham*, Dec. 31.

### Donations

RECEIVED IN JANUARY, 1846.

#### Maine.

New Sharon, a friend, for the support of Mr. Mason, 2,00  
 Bucksport, H. Darling 25,00  
 Penobscot Aux. For. Miss. Soc., J. C. White tr., viz.—Corinth, ch. 16,20; Bangor, 1st do. 6,93; do., 2d do. 4,32; do., J. C. White's family, missionary box, 2,25; North Bangor, ch. 2,50; Etna, ch. and soc. 2,12; Oldtown, ch. 3,00; Dea. Howe, of Plymouth ch., 4,00; Sarah Howe, do., 50c.; Oldtown Fem. Miss. Soc. 3,00, 44,82  
 Dexter, Levi Morrill 20,00  
 Bath, John Masters, per Rev. H. G. Nott, 5,00

Wiscasset—John Sylvester 2,00;  
 Fem. For. Miss. Soc., per Mary H. Scott, 5,00, 7,00  
 Mount Vernon, ch., by J. Hopkins, per G. Pullen, 24,00  
 Washington Assoc., per William Brown, tr., 20,50  
 Kennebunk Port, ch., per George Hall, 12,00  
 — 160,32

#### New Hampshire.

Dublin Assoc., Levi Willard tr., 10,00  
 Hinsdale, ch., for Burman Mission, per Rev. Phineas Howe, 14,00  
 Great Falls, Sabbath school children, with a pair of silver sugar tongs, for China Mission, per Rev. H. A. Graves, 2,00  
 Fitzwilliam, a Congregational lady, for the support of Rev. N. Brown, per Jesse Stone, 2,00  
 — 28,00

#### Vermont.

West Topsham, ch., per Moses Wallace, 10,00  
 Bristol, ch. and soc. 7,00; Cornwall, Mrs. R. J. Jones 1,00; Manchester, ch. and soc. 5,00; Shaftsbury, do. 11,50; North Bennington, do. 9,00; Halifax, do. 4,36; Pownal, two individuals 1,63; Putney, ch. and soc. 2,50; Whittingham, do. 4,25; Brattleboro', mon. con., 9,63; Dummerston, do., 6,75; Brookline, H. B. Crane 1,00; Jamaica, ch. and soc. 10,45; Addison, do. 6,00; Poultney, a friend 1,50; Charlotte, H. R. Wooster 3,00; per Rev. A. Jones, agent, 84,57  
 Saxton's River, L. Hayden, per Rev. Wm. Heath, 5,00  
 Cornwall, Mrs. Samuel Peet, per J. G. Mead, 4,00  
 — 103,57

#### Massachusetts.

Chesterfield, ch., per Asa Robinson, 43,00  
 do., Chapin Thayer 3,00  
 South Reading, Miss E. Wetherbee, per Rev. Wm. Heath, 5,00  
 Chelsea, ch. and soc., to constitute S. Bryant a life member of the A. B. M. Union, 100,42; two ladies 7,00; Sabbath school, per Z. Snow, tr., 9,25, 116,67  
 Townsend, ch., per Levi Ball, tr., 20,00; (Samuel Woodbury 8,00; Mrs. Woodbury 10,00; per Rev. W. C. Richards,) 38,00  
 Charlestown, ch. and cong., to constitute Dr. A. J. Bellows a life member of the A. B. M. Union, 100,00  
 Wendell Assoc., per Job Fry, tr., 79,76  
 North Oxford, ch., Fem. Charitable Soc., per D. Barton, 10,00  
 Dunstable, Jonas Taylor, per William Blodgett, 3,00; Wm. Blodgett 1,00, 4,00  
 Newton, 1st ch. 25,00; do., mon. con., 65,15; Rev. S. F. Smith

20,00; Juv. Miss. Soc., for support of Rev. E. A. Stevens, 18,77. Other donations 22,02=	
150,94, to constitute Rev. S. F. Smith a life member of the A. B. M. Union. Soc. of Miss. Inquiry of the Theol. Inst., per S. K. Avery, tr., 4,77; Upper Falls, Fem. Miss. and Edu. Soc., per Miss Eliza Jameson, 6,00,	161,71
Barnstable Assoc., Z. D. Bassett tr., per M. Cobb,	88,88
Framingham, ch., mon. con., per Rev. M. M. Dean,	16,00
Hampden Co. For Miss. Soc., N. Norton tr., per Rev. H. A. Graves, viz.—Cabotsville, ch. 45,00; Agawam, ch. 5,00; Rev. A. Day, Jr., 2,00,	52,00
Chicopee Falls, ch., per Robert C. Mills,	50,00
Florida, Mrs. Freelove Drury, per J. Hodges, of which, 3,00 for Burman Mission and 3,00 for German Mission,	6,00
Easton, a friend, per Rev. H. A. Graves,	5,00
Halifax, for Assam Mission, per Rev. E. Nelson,	1,00
Boston—Chester Harding 5,00; a friend, for support of a child named Wm. Collier, under charge of Mrs. Bullard, 7,00; a friend, for support of a Karen student named Rollin H. Neale, 18,00,	30,00
do., Harvard St. ch., mon. con. for Jan., per John Putnam, 27,35; do., Fem. For. Miss. Soc., for support of a Karen preacher, per Mrs. Charles S. Kendall, tr., 100,00; Charles S. Kendall, Jr., 1,25,	128,60
do., Charles St. ch., mon. con. for Jan., per Moses Hadley, 15,20; do., a female member, per Mrs. Sharp, 20,00; do., Mrs. Charles H. Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	60,20
do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr., 50,00; do. infant school, per Miss M. C. Smith, 2,50; do., Mrs. Luther Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	77,50
do., Baldwin Place ch., For. Miss. Soc., per N. Nelson, tr., in addition to 362,72, paid before, for support of Rev. Wm. Dean, for 1846, 37,28; do., to constitute Rev. E. A. Stevens a life member of the A. B. M. Union, 100,00,	137,28
do., Tremont Temple, penny-a-week contribution of the Sabbath school, for Mrs. Wade's school,	5,75
	—1219,35
<i>Rhode Island.</i>	
Woonsocket, Miss A. C. Bullock 1,00; do., for support of Mr. Bullard, 5,00,	6,00
Providence, 3d ch., Ladies' Miss. Soc., for Mrs. Wade's school, per Mrs. L. L. Jameson,	100,00
State Convention, per V. J. Bates, tr., viz.:	
Providence, 1st ch., mon. con. for Jan., 49,76; do., Sabbath school, per Charles T. Robbins, 24,50,	74,26
do., Pine St. ch., per Samuel Hunt, tr.,	32,35
do., 3d ch., mon. concerts, F. White tr.,	56,61
Warren, ch., John Hail tr., viz.—Quarterly col., per Rev. J. P. Tustin, 47,94; mon. concerts 23,40; A. B. Read 1,50,	72,84
Wickford, 1st ch., quarterly col., per Rev. N. T. Allen,	14,00
Central Falls, ch., Wm. Gage tr., collections at monthly concerts, last seven months, per Rev. L. O. Lovell,	33,00
Warwick and Coventry, ch., mon. concerts, per Rev. E. K. Fuller,	11,00
Exeter, ch., mon. concerts, per Rev. Benedict Johnson,	10,00
	— 304,06
	— 410,06
<i>New York.</i>	
New York city—"A friend to missions," for support of a native Pgwok Karen assistant under charge of Mr. Bullard, 50,00; John P. Parsons's sub. to Rev. B. Bradford, per Rev. B. M. Hill, 5,00; Oliver St. ch., Miss Elizabeth Caldwell's annual payment for support of a school in Assam, 24,00; collections at the Convention, 91,83,	170,83
Roundout, Peter Philip	10,00
Brooklyn, 1st ch., for the Arracan Mission,	20,00
Union Assoc., Alanson Kniffin tr.,	8,00
Rensselaerville Assoc., per Rev. R. Winegar, sale of cloth,	2,17
per Wm. Colgate,	— 211,05
Wyoming, ch., per Rev. Jesse Elliot,	55,00
East Avon, Samuel Allen	5,00
Lake George Assoc., per Rev. J. P. Huntington, by Rev. A. Jones, agent of the Board,	10,00
Brockport, Miss N. T. 5,00; A. G. Smith 5,00,	10,00
Cazenovia 6,35; Lucy Hull 1,00; Martha Hull 1,00; Solomon Taylor 1,00,	9,35
Peterboro', Presbyterian ch.	16,12
Syracuse, per J. W. T.,	46,54
Madison 17,21; James Gibbs 1,00; Mrs. Taylor 1,00,	19,21

Elbridge	19,04	
per Rev. Wm. Dean,	—	120,26
Buffalo, Mrs. Hannah Love, per		
Rev. E. W. Clark,	5,00	
Preston Hollow, ch., mon. con.,		
per Rev. J. J. Teeple,	7,00	
Troy, an annual offering for sup-		
port of a native Pgwō Karen		
preacher, by "Ludh,"	50,00	
Lockport, ch., mon. con., 12,63;		
Akron, Miss Frances Garnett,		
sale of jewelry, 63c.; per L.		
B. Webster,	13,26	
	—	476,57

*New Jersey.*

Keyport, colls. 6,65; Middle-		
town, 1st ch., do. 24,40;		
Shrewsbury, do. 3,50; Perth		
Amboy, do. 6,00; Sampstown		
20,00; Piscataway, with a gold		
ring, 23,33; Marlton, do. 10,00;		
Vincentown, do. 16,26; Mary		
T. Coats 5,00; Trenton and		
Lamberton 17,00; per Rev. E.		
Kincaid,	132,14	
Plainfield, 1st ch., James C.		
Ayres, for a life membership		
of the A. B. M. Union, to be		
named hereafter, per Wm.		
Colgate,	100,00	
	—	232,14

*Pennsylvania.*

West Kensington, ch. 20,31;		
Harriet Ketchum 50c.; Mary		
Jane Ketchum, a gold ring,		
per Rev. E. Kincaid,	20,81	
Abington Assoc., L. L. Deming		
tr., 80,00; Belmonte, Welsh		
Bap. ch., by Rev. William		
Morgan, 5,00; per Wm. Col-		
gate,	85,00	
Philadelphia—1st ch., for two		
life memberships of the A. B.		
M. Union, per T. Watson,		
200,00; 3d ch., for two life		
memberships, per Dr. R. Gard-		
ner, 200,00; 10th ch., for a life		
membership, per C. A. Wil-		
son, 100,00; 11th ch., for a life		
membership, per P. B. Mingle,		
100,00; Sansom St. ch., Fem.		
For. Miss. Soc., for two life		
memberships, per Mrs. E.		
Taylor, 200,00; Spruce St. ch.,		
Mrs. Susan Gourley, for Geo.		
W. Anderson's life member-		
ship of the A. B. M. Union,		
100,00; 2d ch., S. J. Creswell,		
for his own life membership,		
100,00; Passyunk, ch. 50,00,		
and Robert W. Mingers, of the		
Spruce St. ch., 50,00, for a life		
membership in the Passyunk		
ch.; Marcus Hook, ch., John		
P. Crozer, for his own life		
membership, 100,00,		
per Rev. Edward Bright,		
Jr., agent,	1200,00	
	—	1305,81

*District of Columbia.*

Washington, E St. church, an-		
nual col. for 1845, 21,77; mon.		
concerts in do. 23,23; per A.		
Rothwell, tr.,	50,00	

*Virginia.*

Parkersburg, ch., per Rev. Geo.		
C. Sedgwick,		3,00

*Ohio.*

Seneca Assoc., Ohio For. Miss.		
Soc., per Rev. J. Hall,	10,00	
Ohio Bap. For. Miss. Soc., per		
J. B. Wheaton, tr., 191,35;		
do., for the Karen Mission, per		
do., 3,65; do., per L. B. Web-		
ster, 41,23,	236,23	
Middletown, (Butler Co.,)		
Charles Butler, for the educa-		
tion of a youth to be named		
John Butler, per Rev. Dr.		
Sharp,	20,00	
	—	266,23

*Indiana.*

Northern Indiana Assoc., per N.		
T. Place, tr.,	20,00	
Valparaiso, Rev. Wm. T. Bly,		
per Rev. B. M. Hill,	5,00	
	—	25,00

*Illinois.*

H. Cambell 25c.; H. Scrambling		
25c.; Mrs. Abel 1,00,	1,50	
Chicago, colls. Nov. 16th,	60,00	
Peru, colls. 4,00; Aaron Gunn		
3,00; Thomas Powell 1,00,	8,00	
Washington, 14,73; Fem. Soc.		
1,60,	16,33	
Tremont 3,52; Springfield 13,05;		
Jacksonville 31,52; Carrollton		
8,90; Dr. Sherwood 10,00,	66,99	
Alton, colls. 5,87; Mrs. Flagg		
1,00; Mrs. French 25c.; Mrs.		
Viall 1,00; Mr. Griggs 5,00;		
Miss Griggs 1,00,	14,12	
per Rev. Wm. Dean,	—	166,94

*Wisconsin.*

Racine, Bap. Fem. Benev. Soc.,		
per Silas Tucker,		6,00

*Missouri.*

Mary Martin, per Dr. Sherwood,		
5,00; col. at Mr. Bullard's ch.		
5,48; a friend, per Wm. Price,		
5,00; North Presbyterian ch.		
4,55; Centenary Methodist		
ch. 11,50; a friend from Illi-		
nois 5,00; 3d Presbyterian ch.		
40,70; Baptist ch. 90,00; per		
Rev. Wm. Dean,	167,23	

*Alabama.*

Mobile, Rev. Thomas P. Miller,		
per Wm. Colgate,		100,00

\* Carried forward, \$4720,22

The following sums have been received on account of the debt of the Board, viz.:

*Maine.*

Portland, H. B. Hart	25,00
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*Massachusetts.*

Boston, James W. Converse	100,00
Lynn, Jonathan Bacheller	1000,00
	—
	1100,00

*Rhode Island.*

Providence, Rev. Henry Jackson, to constitute himself and Rev. D. Benedict, of Pawtucket, life members of the A. B. M. Union,	200,00	
Rev. John Blain, for Mrs. Amey Ann Blain's life membership of the A. B. M. Union,	100,00	
	<u>300,00</u>	

*New York.*

Clifton Park, ch. 50,00; Saratoga Assoc. 30,00; per Rev. B. T. Welch,	80,00	
New York city, Oliver St. ch., per Rev. E. Tucker, for the following life memberships of the A. B. M. Union, viz.—Thomas Purser, his own sub., 250,00; Garratt N. Blecker, do., 100,00; Mrs. Jane Colgate, do., 100,00; Elijah Whittington, do., 100,00; Robert Edwards, do., 100,00; Jeremiah Milbank, do., 100,00; Mrs. Hannah Caldwell, for Mrs. Elizabeth Caldwell's life membership, 100,00; several individuals 163,00; Elizabeth Caldwell 50,00,	1063,00	
do., Norfolk St. ch., for Rev. George Benedict's life membership of the A. B. M. Union,	100,00	
Brooklyn, 1st ch.	341,00	
Hillsdale, West ch., per Rev. M. L. Fuller,	16,50	
Wilson, ch. 83,25; Porter 3,00; per L. B. Webster,	86,25	
	<u>1686,75</u>	

*Pennsylvania.*

Philadelphia, Spruce St. ch., for the following life memberships of the A. B. M. Union, by their own subscriptions,—D. Jayne 100,00; William Bucknell, Jr., 100,00; per Rev. Edward Bright, Jr., agent, =200,00. do., J. M. Linnard, for Rev. E. Kincaid's life membership, 100,00; Wm. E. Garrett, his own life membership, 100,00; George H. Garrett, do., 100,00; per J. M. Linnard, =300,00,	500,00	
do., 1st ch., for the following life memberships, by their own subscriptions,—Thomas Watson 100,00; Wm. W. Keene 100,00; per Rev. Edward Bright, Jr., agent,	200,00	
	<u>700,00</u>	

*Maryland.*

Baltimore, Wm. Crane, for his own life membership of the A. B. M. Union,	100,00	
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*Ohio.*

Ohio Bap. For. Miss. Soc., per J. B. Wheaton, tr., 5,00; do., per L. B. Webster, 102,77,	107,77	
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Total for the debt, \$4019,52  
\* Brought forward, 4720,22

\$8739,74

*Legacies.*

John Knapp, of Effingham, N. H., second payment, per J. Milton Coburn,	30,00	
Mrs. Osgood, of Streetsboro', Ohio, per C. B. Osgood,	50,00	
	<u>80,00</u>	
Total receipts in Jan.,		\$8819,74

## BOXES OF CLOTHING, &amp;c.,

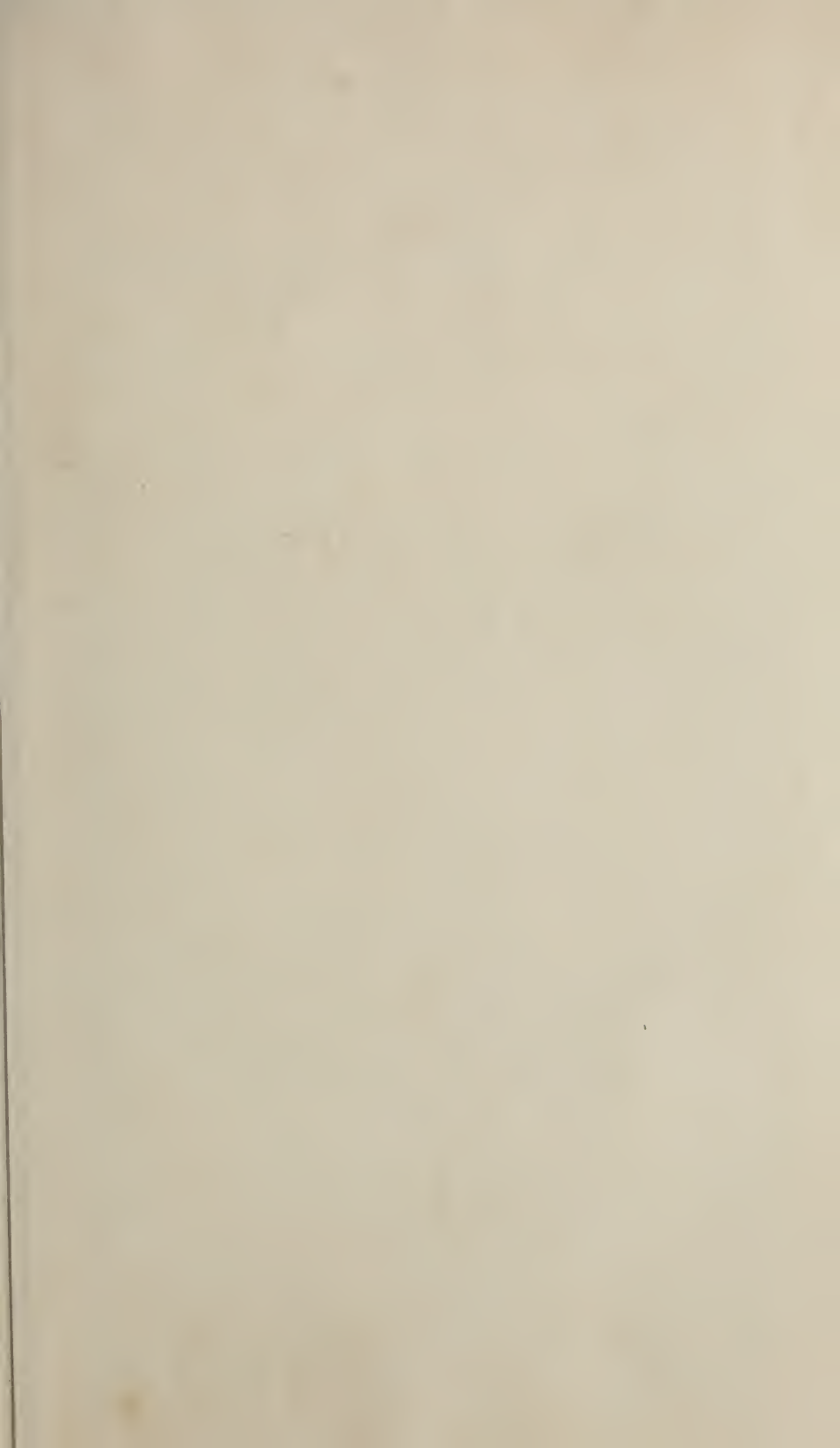
From Nov. 8, 1845, to Jan. 7, 1846.

Mass., Foxboro', from N. Carpenter, R. Peckham, and N. Greenwood, for Mr. and Mrs. Bullard, a box of clothing, &c.,		
do., Watertown, from ladies of Bap. Fem. Charitable Soc., per Sarah H. Stone, for distribution, a box of clothing,	54,05	
do., Kingston, from personal friends of missionaries at Shawanoe, for Rev. F. Barker and others, two boxes of clothing, &c.,	50,00	
do., Charlestown, from the Judson Miss. Soc., for Mr. and Mrs. Clarke, of the African Mission, a box of clothing, &c.,	58,00	
do., North Oxford, from Fem. Charitable Soc., per E. P. Lyon, for Rev. J. Goddard, a box of clothing, &c.		
do., one barrel of clothing directed to Rev. F. Barker. <i>No advice.</i>		
R. I., Providence, from C. M. Allen, and others, for Mrs. Arnold, Corfu, a box of clothing, &c.		
do., Bristol, from a few friends, per Edward Savage, for Rev. D. L. Brayton, a box of clothing, &c.,	16,87	
Vt., Grafton, from Fem. Miss. Soc., per R. Merriam, for Rev. N. Brown, a box of clothing,	19,40	
do., Weston, from Fem. Benev. Soc., per R. Smith, for Shawanoe Mission, a box of clothing, &c.,	22,29	
N. Y. Whitestown, from Sewing Circle and particular friends, per Rev. A. Newcomb, for Rev. M. Bronson, a box of clothing,	49,33	
do., Brockport, from Rev. Whitman Metcalf, for Rev. L. Ingalls, a box of clothing, &c.,	30,00	
do., Utica, from Mrs. C. Sheldon, per Rev. C. Bennett, a box of dry goods and clothing,	23,78	
Ohio, Streetsboro', from O. and C. B. Osgood, for Rev. S. M. Osgood, a box of clothing, &c., &c., \$69,05; a box of cheese, \$2,84,	91,89	

It is desired that donations in clothing, &c., should be accompanied with a schedule of the articles, with their value, in order that due credit may be given therefor.

Articles for household use, paper, stationery, school books, and apparatus, domestic cottons, flannel, &c., &c., will be gratefully received; and when not specially designated, will be faithfully distributed where most needed.

R. E. EDDY, *Assistant Treasurer.*

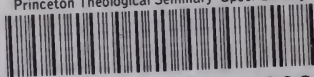






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